150

GUACANAGARI	PONTIAC	BLACK HAWK
MONTEZUMA	CAPTAIN PIPE	KEOKUK
GUATIMOTZIN	LOGAN	SACAGAWEA
POWHATAN	CORNPLANTER	BENITO JUAREZ
POCAHONTAS	JOSEPH BRANT	MANGUS COLORADAS
SAMOSET	RED JACKET	LITTLE CROW
MASSASOIT	LITTLE TURTLE	SITTING BULL
KING PHILIP	TECUMSEH	CHIEF JOSEPH
UNCAS	OSCEOLA	GERONIMO
TEDYUSKUNG	SEQUOYA	
	SHABONEE	

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AND DEVELOPMENT OF THE
PEOPLE REPRESENTED BY THE
ABOVE CHIEFS AND WISE MEN
THIS COLLECTION HAS BEEN
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EDWARD EVERETT AYER

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1911

CENTENNIAL EXPOSITION.

SPECIMEN VERSES

FROM VERSIONS IN DIFFERENT

LANGUAGES AND DIALECTS

IN WHICH THE

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"The Lord gave the word: great was the company of those that published it."

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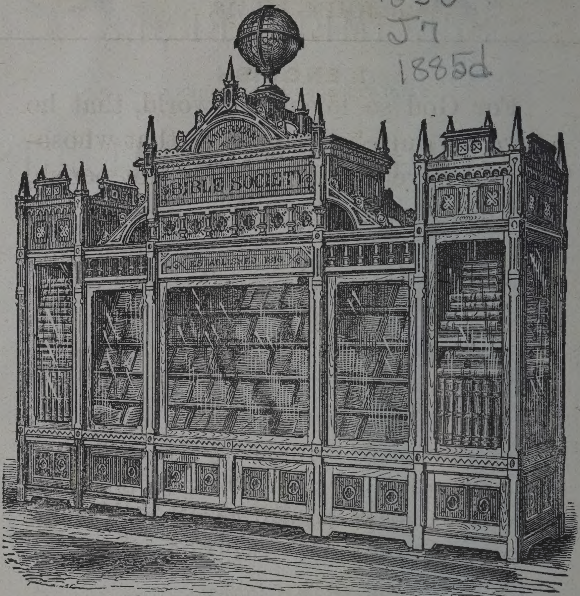


NOTE.

The following specimens of versions are arranged, in general, according to the countries in which they originated. The reader begins with the languages of the British Isles, 1–6, and proceeds to the continent of Europe, 7–68. After the languages of Asia, 69–162, and of the Islands, 163–185, will be found those of Africa, 186–217, and finally those which are peculiar to the American continent, 218–242.

In many cases, as will be noticed, the specimen is repeated to show the different alphabets or characters which the people use. The Turkish version, for example, is prepared for Moslems in the Arabic letter, but for Armenians an entirely different form is needed, and for Greeks yet another. See Nos. 48–50.

THE NEWBERRY
LIBRARY

1. ENGLISH.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

2. GAELIC. *(Highlands of Scotland.)*

Oir is ann mar sin a ghràdhaich Dia an saoghal, gu'n d'thug e 'aon-ghin Mhic féin, chum as ge b'e neach a chreideas ann, nach sgriosar e, ach gu'm bi a'bheatha shiorruidh aige.

3. IRISH.

Óir is mar so do ġráḋuiġ Día an dóṁan, go dtug sé a éinġein Ṁeic [féin], ionnus giḋ bé ċreideas ann nac raċaḋ sé a múġa, aċd go mbeiṫ an beaṫa síorruiḋe aige.

4. IRISH *(Roman).*

Oír is mar so do ghrádhuigh Día an domhan, go dtug sé a éinghein Meic fein, ionnus gidh bé chreideas ann, nach rachadh sé a mugha, achd go mbeith an bheatha shiorruidhe aige.

5. MANX. *(Isle of Man.)*

Son lheid y ghraih shen hug Jee da'n theihll, dy dug eh e ynrycan Vac v'er ny gheddyn, nagh jinnagh quoi-erbee chredjagh aynsyn cherraghtyn, agh yn vea ta dy bragh farraghtyn y chosney.

6. WELSH.

Canys felly y carodd Duw y byd, fel y rhoddodd efe ei unig-anedig Fab, fel na choller pwy bynnag a gredo ynddo ef, ond caffael o hono fywyd tragywyddol.

7. BRETON. *(Brittany.)*

Rag evel-se eo en deus Doue caret ar bed, ma en deus roed e Vab unik-ganet, evit na vezo ket collet pioubenag a gred ennan, mes ma en devezo ar vuez eternel.

8. FRENCH.

Car Dieu a tellement aimé le monde, qu'il a donné son Fils unique, afin que quiconque croit en lui ne périsse point, mais qu'il ait la vie éternelle.

9. FRENCH BASQUE. *(Pyrrhenees.)*

Jaincoac ecen hain maite içan du mundua, non eman baitu bere Seme bakharra, amorea gatic norcere sinhesten baitu hura baithan gal ez dadin, bainan çan deçan bethiereco bicia.

10. SPANISH.

Porque de tal manera amó Dios al mundo, que haya dado á su Hijo unigénito; para que todo aquel que en él creyere, no se pierda, mas tenga vida eterna.

11. CATALAN. *(Eastern Spain.)*

Puix Deu ha amat de tal modo al mon, que ha donat son unigenit Fill, á fi de que tot hom que creu en ell no peresca, ans be tinga la vida eterna.

12. SPANISH BASQUE.

Alchatuco naiz, eta juango naiz nere aitagana, eta esango diot: Aita, pecatu eguin nuen cerua-ren contra, eta zure aurrean.—(*Luke* xv. 18.)

13. SPANISH BASQUE (Guipuscoan Dialect).

Joaten ceratela bada eman zayozcatzute era-cutsiac jende guciai: batayatzen dituzutela Ai-taren, eta Semearen, eta Espiritu santuaren icenean.—(*Matt.* xxviii. 19.)

14. GITANO. (*Spanish Gipsies.*)

Mangue ardiñelaré, y chalaré al batusch, y le penaré: Batu, he querdi crejete contra o Tarpe y anglal de tucue.—(*Luke* xv. 18.)

15. PORTUGUESE.

Porque de tal maneira amou Deos ao mundo, que deo a seu Filho unigenito; para que todo aquelle que nelle crê, não pereça, mas tenha a vida eterna.

16. ICELANDIC.

Því svo elskaði Guð heiminn, að hann gaf sinn eingetinn Son, til þess að hver, sem á hann trúir, ekki glatist, heldur hafi eilíft líf.

17. NORWEGIAN.

Thi saa haver Gud elsket Verden, at han haver givet sin Søn den eenbaarne, paa det at hver den, som troer paa ham, ikke skal fortabes, men have et evigt Liv.

18. SWEDISH.

Ty så älskade Gud werldena, att han utgaf sin enda Son, på det att hwar och en, som tror på honom, skall icke förgås, utan fä ewinnerligit lif.

19. NORWAY-LAPPONESE (or Quanian).

Dastgo nuft rakkasen ani Ibmel mailme, atte barnes sån addi, dam aino, amas juokkaš, gutte su ala åssko, lapput, mutto vai agalaš ællem sån åžuši.

20. LAPPONESE.

Jutte nåu etsi Jubmel wåraldeb, atte sodn ulkoswaddi ainarågatum Pardnebs, wai fart kutte, jukko jakka so nal, i kalka lappot ainat ådtjot ekewen elemeb.

21. RUSS LAPP.

Тэн гудйк што Иммель нит шабэшій тан альме, што иджес Альге, эхтушэнтма эндій, тэн варас што юкьянъ, Кіе Сонне віер, ій майкьяхъ, а лехъ сонне агееалмуш.

22. FINNISH.

Sillä niin on Jumala mailmaa rakaſtanut, että hän andoi hänen ainoan Poikanſa, että jokainen kuin uſkoo hänen päällenſä, ei pidä hukkuman, mutta ijankaikkiſen elämän ſaaman.

23. DUTCH.

Want alzoo lief heeft God de wereld gehad, dat hij zijnen eeniggeboren' Zoon gegeven heeft, opdat een iegelijk, die in hem gelooft, niet verderve, maar het eeuwige leven hebbe.

24. FLEMISH.

Want alzoo lief heeft God de wereld gehad, dat hij zijnen eeniggeboren Zoon gaf; opdat allen, die in hem gelooven, niet verloren worden, maar het eeuwige leven hebben.

25. GERMAN.

Alſo hat GOtt die Welt geliebet, daß er ſeinen eingebornen Sohn gab, auf daß Alle, die an ihn glauben, nicht verloren werden, ſondern das ewige Leben haben.

26. GERMAN (*Hebrew*).

דען אלזא האט גאטט דיא וועלט געליעבעט, דאס ער זיינען איינגעבארנען זאהן גאב, אויף דאס אללע, דיא אן איהן גלויבען, ניכט פערלארען ווערדען, זאנדערן דאז עוויגע לעבען האבען.

27. LITHUANIAN.

Taipo Diews mylējo ſwietą, kad ſawo wiengimmuſi ſunu dáwe, jeib wiſſi i ji tikki ne prapultu, bet amžiną gywatą turrētu.

28. POLISH.

Albowiem tak Bóg umilowal świat, że Syna swego iednorodzonego dal, aby każdy, kto weń wierzy, nie zginął, ale mial żywot wieczny.

29. POLISH *(Hebrew)*.

וָוארִין גָאט הָאט דִיא וֶועלְט אֱזוֹ גִילִיבְּט, דָאשׁ עֶר
הָאט גִיגֶעבִּין זַיין אֵיינְצִיגֶן זוּהְן, אַז אִיטְלִיכֶר
וָואשׁ גְלֵייבְּט אָן אִיהְם זָאל נִיט פַּר־לוֹרִין וֶוערִין,
נֵייעֶרְט עֶר זָאל הָאבִּין דָאשׁ אֵייבִּיגִי לֶעבִּין׃

30. WENDISH (Upper). *(Lusatia.)*

Pſchetož tak je Boh ton Sswjet lubowal, ſo won ſſwojeho jeniczkeho narodženeho Ssyna dal je, ſo bychu ſchitzy, kiž do njeho wjerja, ſhubeni nebyli, ale wječžne žiwenje mjeli.

31. WENDISH (Lower). *(Lusatia.)*

Pſcheto tak jo Bohg ten ſſwėt lubowal, až won ſſwožogo jadnoporožonego ſſynna dal jo, abů ſchykne do ňogo wėreže, ſgubone ňebůli, ale to ňimerne žůweňe mėli.

32. BOHEMIAN.

Nebo tak Bůh milowal ſwět, že Syna ſwého gednorozeného dal, aby každý, kdož wěřj w něho, nezahynul, ale měl žiwot wěčný.

33. HUNGARIAN.

Mert úgy szereté Isten e' világot, hogy az ő egyetlenegy szülött Fiját adná, hogy minden, valaki hiszen ő benne, el ne vesszen, hanem örök életet vegyen.

34. HUNGARIAN-WENDISH. (*Wends in Hungary.*)

Ar je tak lübo Bôg ete szvêt, da je Sziná szvojega jedinorodjenoga dáo, dá vszáki, kí vu nyem verje, sze ne szkvarí, nego má 'zítek vekivecsni.

35. SLOVENIAN.

Kajti tako je Bog ljubil svet, da je sina svojega edinorojenega dal, da kdorkoli veruje va-nj, ne pogine, nego da ima večno ǯivljenje.

36. LATIN.

Sic enim Deus dilexit mundum, ut Filium suum unigenitum daret, ut omnis qui credit in eum non pereat, sed habeat vitam eternam.

37. ITALIAN.

Perciocchè Iddio ha tanto amato il mondo, ch'egli ha dato il suo unigenito Figliuolo, acciocchè chiunque crede in lui non perisca, ma abbia vita eterna.

38. ROMANESE (Oberland). (*Switzerland.*)

Parchei Deus ha teniu il mund aschi car, ca el ha dau siu parsulnaschiu figl, par ca scadin, ca crei en el, vomi buc á perder, mo hagi la vita perpetna.

39. ROMANESE (Enghadine). (*Switzerland.*)

Perche chia Deis ha taunt amâ 'l muond, ch'el ha dat seis unigenit Filg, aciò chia scodün chi craja in el nun giaja à perder, mo haja vita eterna.

40. PIEDMONTESE.

Përché Iddiou a l ha voulsù tantou ben al mound, ch'a l ha dait so Fieul unic, për chë chiounque a i prësta fede a perissa nen, ma ch'a l abbia la vita eterna.

41. VAUDOIS. *(Waldenses, N. Italy.)*

Perqué Diou ha tant vourgù bén ar mount, qu'a l ha dounà so Fill unic, per que quiounqué cré en el perissé pâ, mà qu'a l abbia la vita éternella.

42. MALTESE.

Ghaliex Alla hecca hab id dinia illi tâ l'Iben tighu unigenitu, sabiex collmìn jemmen bih ma jintilifx, izda icollu il haja ta dejem.

43. GREEK (Ancient).

Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὑτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

44. GREEK (Modern).

Διότι τόσον ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε ἔδωκε τὸν Υἱὸν αὑτοῦ τὸν μονογενῆ, διὰ νὰ μὴ ἀπολεσθῇ πᾶς ὁ πιστεύων εἰς αὐτὸν, ἀλλὰ νὰ ἔχῃ ζωὴν αἰώνιον.

45. GREEK (Modern) (*Roman*).

Sicothìs thelo ipaghi pros ton patera mu, ke thelo ipì pros afton, Pater, imarton is ton uranon ke enopion su.—(*Luke* xv. 18.)

46. ALBANIAN (Gheg).

Sepsĕ Pere̥ndia kaḱi e dešti bote̥ne, sā δa Bīrin' e vet, vete̥m-l'ĕmine̥, pe̥r mos me uvdieře̥ ǵiθe̥-kuš t'i besoye̥, por te kete̥ yete̥ te̥ pasŏse̥me.

47. ALBANIAN (Tosk).

Σὲ ψὲ Περντία κάκε̱ ε̇ δ̇έσ̈ι π̇όττε̱νε̱, σὰ κ̇ὲ̱ δὰ τὲ̱ πίῤῤ̈ ἐτὶγ τὲ̱ βέτε̱μινε̱, κ̇ὲ̱ τζίλι δ̇ὸ κ̇ὲ̱ τὲ̱ π̇εσόγε̱ ντὲ ἀΐ τὲ̱ μὸς χουμπάσε̱, πὸ τὲ̱ κ̇έτε̱ γέτε̱ν' ἐ πὰ σόσουρε̱.

48. TURKISH (*Arabic*).

زیرا الله دنیایی بو قدر سودی که
کندی ابن وحیدینی ویردی تا که اکا
هر ایمان ایدن هلاك اولمیوب انجق حیات
ابدیه مالك اوله.

49. TURKISH (*Greek*).

Ζίρα Ἀλλὰχ τ̇ȣνγιαγιὴ π̇οὺ κατ̇ὰρ σεβτ̇ί κι, κεντ̇ὶ π̇ιριτ̇ζὶκ 'Ογλουνοὺ βερτ̇ὶ, τάκι χὲρ ὀνὰ ἰνανὰν, ζάϊ ὄλμαγια, ἴλλα ἐπ̇έτ̇ι χαϊατὰ μαλὶκ ὀλά.

50. TURKISH (*Armenian*).

Զիրա Ալլահ տիւնեայը պու գատար սէվտի քի քէնտի Իպն ի վահիտինի վէրտի, թա քի անա հէր իման էտէն հէլաք օլմայըպ, անճագ հայաթ ը էպէտիյէյէ մալիք օլա ։

51. SPANISH (*Hebrew*). (*Spanish Jews in Turkey.*)

פורקי אנסי אמו איל דייו אה איל מונדו אסטה דאר
אה סו איזו ריגאלאדו פארה קי טודו איל קי קריאי
אין איל נו סי דיפיידרה סינו קי טינגה בידה די
סיימפרי.

52. ROUMAN (*Roman*). (*Danubian Prov.*)

Caci aşa a iubit Dumnedeu lumea, încat a dat pre Fiiul seu cel unul-nascut, ca tot cel ce crede in el sî nu se pierḑe, ci sî aiba vieţa eterna.

53. ROUMAN (*Cyril character*).

Къчї а́ша а іѹвіт Dѹmnezeѹ̆ лѹmea, kъ а dат пе Фіiѹл сѣѹ̆ чел ѹпѹлпъскѹт, ka тот чел че kpede ↑п ел съ пѹ пеаръ, чі съ аїбъ віiацъ вечпikъ.

54. RUTHENIAN. (*Little Russia.*)

Вставши ибїду до о̆тца̑ мо̀їего, і̓ зкажу ї̓ему̀: Отче, згрі́шѝв ї̓ем проті́в неба і̓ перед тобо̀в.—(*Luke* xv. 18.)

55. SERVIAN.

Јер Богу тако омиље свијет да је и сина својега јединороднога дао, да ни један који га вјерује не погине, него да има живот вјечни.

56. CROATIAN.

Jer Bogu tako omilje svijet da je i sina svojega jedinorodnoga dao, da ni jedan koji ga vjeruje ne pogine, nego da ima život vječni.

57. BULGARIAN.

Защото Богъ толкозь възлюби свѣтъ-тъ, щото даде Сына своего единороднаго, за да не погыне всякой който вѣрува въ него, но да има животъ вѣченъ.

58. SLAVONIC.

Та́кѡ бо возлюби̑ Бг҃ъ мі́ръ, ꙗ҆́кѡ и҆ Сн҃а своего̀ є҆диноро́днаго да́лъ є҆́сть, да всѧ́къ вѣ́рꙋѧй въ О҆́нь, не поги́бнетъ, но и҆́матъ живо́тъ вѣ́чный.

59. RUSSIAN.

Ибо такъ возлюбилъ Богъ міръ, что отдалъ Сына своего единороднаго, дабы всякій, вѣрующій въ Него, не погибъ, но имѣлъ жизнь вѣчную.

60. ESTHONIAN (Reval). *(Russia.)*

Seſt nenda on Jummal ma-ilma armaſtanud, et temma omma aino ſündinud Poia on annud, et ükſki, kes temma ſiſſe uſſub, ei pea hukka ſama, waid, et iggawenne ello temmal peab ollema.

61. ESTHONIAN (Dorpat).

Seſt nida om Jummal ſedda ilma armaſtanu, et temma omma aino ſündinu Poiga om andnu, et kik, kea temma ſisſe uſkwa, hukka ei ſa, enge iggaweſt ello ſawa.

62. LETTISH. *(Livonia.)*

Un tik lohti Deews to paſauli mihlejis, ka winſch ſawu paſchu wennpeedſinmuſchu Dehlu irr dewis, ka wiſſeem teem, kas tizz eekſch winna ne buhs paſuſtees, bet to muhſchigu dſihwoſchanu dabbuht.

63. KARELIAN. *(Finland.)*

Нійнъ ана валґуў̆въ шiя̈нъ валгiё инегмизiё̆нъ iё̆шшя, ю̂ ана няхшяйсь шiя̈нъ гювяшъ азiё̆шъ: и кiйшѣшшяйсь шiя̈нъ Туӑшшуо̆, кумбане онъ шайвагашша.—(*Matt.* v. 16.)

64. ZIRIAN, or Siryenian. *(Finns about Vologda.)*

Сыдзи медъ югъаласъ тiанъ югыдъ мортъасъ водзинъ, медъ адзасны тiанлысь бӯръ керöмъасъ, и ошкасны Батесъ тiанлысь, коды небесаасъ вылынъ.—(*Matt.* v. 16.)

65. SAMOGITIAN. *(Wilna.)*

Nesa taipo Diewas numilėjo swieta, jog Sunu sawo wiengimusi dáwe: idánt kiekwienas, kurs ing ji tik, ne prážutu, bet turėtu amžina giwáta.

66. MORDVIN.

Се́ксъ исшя́ ве́чкизе Пазъ масшо́ронь э́рицяшъ, мя́ксъ ма́ксызе цю̂ранзо сонзе́ ска́монъ ша́чшумань, шшо́бы эрьва́ ке́мицця ла́нгозонзо авбль ю̂ма, но у́левель пингень эря́мосо.

67. TCHEREMISSIAN. *(Finns on the Volga.)*

Теньгѐ ярашэ́нъ Ю́ма сандáликамъ, шшà йкъ шкѐ э̀ргажамъ пу́шъ, сáкай иня́ньша шы́даланъ йнже-я́мъ, а йлеже варà мучáшдэма ку́румъ му́чка.

68. TCHUWASH. *(Volga.)*

Сяплà іо̂рáдре Тóра Эдемя, што барзâ ху ўвылне пéрь сю́рáдныне, штобы порь инянягтя́нь онà анъ пю́дтаръ, а о̂срáдаръ іўмюрьгѝ бу́рназя.

69. WOTJAK. *(W. Siberia.)*

Озѝ медъ пиштòзъ югы̀тъ-ты̀ тиля̀дъ адямиі̂òсъазѝнъ, собсъ медъ адзі̂òзы дзѐць уждэ̀съ тиля̀дъ, сй-но мѐдъ сіо̂тозы Аилы̀, куды̀зъ инъ вылы̀нъ.—(*Matt.* v. 16.)

70. WOGUL. *(Ural Mountains.)*

Ти-саувт То̄рим е̄рептистä мерма сто еле-мистä ǟкутēлим пувта, исто сокин-кар, кон агтта тäве, ат пи колни, а инра лилма контитä̈.

71. ORENBURG, or Kirghise Tartar.

زيراكه خدا جهان‌ني اول قدر سويدي كه بر دوغمش اوغلين بيردي
كه هركيم آنكا ايشانسا هلاى بولمايا لكن ابدي حياتلي بولا .

72. OSSETINIAN. *(Caucasus.)*

Цæмæјдæрідтæр Хўцаў афтӕ баўарста дўнеі, æмæ Јæ јўнæггўрд Фvртъvдæр радта ўмæн, цæмæј Ўј ӕæј ўрпа, ўј ма фесæфа, фæлæ ін ўа æнўсон цард.

73. HEBREW.

כי כה אהב אלהים את־העולם כי־נתן את־
בנו היחיד · למען כל־המאמין בו לא יאבד ·
כי אם־חיי עולם יהיו לו :

74. ARMENIAN (Ancient).

Զի այնպէս սիրեաց Աստուած զաշխարհ՝ մինչեւ զՈրդին իւր միածին ետ. զի ամենայն որ հաւատայ 'ի նա՝ մի՛ կորցէ, այլ ընկալցի զկեանսն յաւիտենականս.

75. ARMENIAN (Modern).

Ինչու որ Աստուած անանկ սիրեց աշխարհը մինչեւ որ իր միածին Որդին տուաւ. որ ամէն ով որ անոր հաւատայ՝ չկորսուի, հապա յաւիտենական կեանք ունենայ:

76. ARMENIAN (Ararat).

Պատճառն որ՝ Աստուած էնպէս սիրեց աշխարհքին՝ մինչեւ որ իրան միածին Որդին տուաւ. որ ամէն ով որ հաւատայ նորան՝ չըկորչի, այլ յաւիտենական կեանքըն ընդունի :

77. GEORGIAN.

რამეთუ ესრეთ შევიყუარა ღმერთმან სოფელი ესე, ვითარმედ ძეცა თჳსი მხოლოდ შობილი მოჰსცა მას, რათა ყოველსა რომელსა ჰრწმენეს იგი არა წარჰსწყმდეს, არამედ აქუნდეს ცხოვრება საუკუნო.

78. KOORDISH.

Չըմա քօ Խօտէ վուսան հուպանտ տընէ, հաթա քօ եէքզա Գուռէ խօ տա, Պըր հէր քի քօ ժէռա իման պինա̆ վունտա նա̆ պա̆, լէ ժը էպէտի հայաթուա մալիք պըպա̆.

79. AZERBIJAN.

چونكه الله دنیانی بو قدر سودی كه
اوزیكانه اوغلنی ویردی تا كه اونه هر
ایمان كتورن هلاك اولمیه امّا ابدی
حیاته مالك اوله.

80. TURKISH TARTAR, or Karass. (*Astrakhan.*)

زيرا الله دنيايي شويله سوديكه كندو بريجك اوغلين ويردي تا كه هركيم
اكا ايناندرسه هلاك اولميه اقا ابدي ديرلكي اولا ۰

81. ARABIC.

لِأَنَّهُ هٰكَذَا أَحَبَّ ٱللّٰهُ ٱلْعَالَمَ حَتَّى بَذَلَ ٱبْنَهُ
ٱلْوَحِيدَ لِكَيْ لَا يَهْلِكَ كُلُّ مَنْ يُؤْمِنُ بِهِ بَلْ
تَكُونُ لَهُ ٱلْحَيٰوةُ ٱلْأَبَدِيَّةُ.

82. ARABIC (*Hebrew*). (*Jews in Syria, Yemen, &c.*)

פאנה הכדא יחב אללה אלעאלם חתי בדל
אבנה אלוחיד לכילא יהלך כל מן יומן בה
בל יכון לה חיאה אלאבד:

83. ARABIC (Carshun). (*Mesopotamia, &c.*)

ܗܟܕܐ ܐܚܒ ܐܠܠܗ ܐܠܥܐܠܡ ܚܬܝ
ܒܕܠ ܐܒܢܗ ܐܠܘܚܝܕ ܠܟܝܠܐ ܝܗܠܟ
ܟܠ ܡܢ ܝܘܡܢ ܒܗ . ܒܠ ܬܟܘܢ ܠܗ
ܐܠܚܝܐܬ ܐܠܐܒܕܝܗ .

84. SYRIAC (Ancient).

ܗܳܟܰܢܳܐ ܓܶܝܪ ܐܰܚܶܒ ܐܰܠܳܗܳܐ ܠܥܳܠܡܳܐ: ܐܰܝܟܰܢܳܐ ܕܰܠܒܪܶܗ ܝܺܚܺܝܕܳܝܳܐ ܢܶܬܶܠ:
ܕܟܽܠ ܡܰܢ ܕܡܗܰܝܡܶܢ ܒܶܗ ܠܳܐ ܢܺܐܒܰܕ: ܐܶܠܳܐ ܢܶܗܘܽܘܢ ܠܶܗ ܚܰܝܶܐ
ܕܰܠܥܳܠܰܡ.

85. SYRIAC (Modern).

ܗܵܕܟܵܐ ܕܗܘܼܒܵܐ ܡܚܘܼܒܠܹܗ ܐܲܠܵܗܵܐ ܠܥܵܠܡܵܐ : ܕܝܼܗܒ ܠܒܪܘܿܢܹܗ
ܝܼܚܝܼܕܵܝܵܐ : ܕܟܠ ܡܲܢ ܕܗܲܝܡܸܢ ܒܝܼܗ ܠܵܐ ܐܵܒܹܕ : ܐܸܠܵܐ ܗܵܘܹܐ
ܠܹܗ ܚܲܝܹܐ ܕܠܵܐ ܫܘܼܠܵܡ.

86. PERSIAN.

زیرا که خدا آنقدر جهان را دوست داشت
که فرزند یگانهٔ خود را ارزانی فرمود تا که
هر کس که بر او ایمان آورد هلاک نشود
بلکه زندگانی جاوید یابد

87. PERSIAN (*Hebrew*). (*Jews in Persia.*)

זירא כה כֿדא אן קדר גִהאן רא דוסת דאשת
כה פֿרזנד יכאנה׳ כֿוד רא ארזאני פֿרמוד כה
תא הר כס כה בר או אימאן אורד הלאך
נשוד בלכה זנדגאני גִאויד יאבד:

88. PUSHTOO, or Afghan.

خلره چه خداي دنيالره دارنګ مينه کړي
ده چه هغه خپل يوه پيدا شوي زوي لره
ورکړه چه هر يوسړي چه پهغه باند يقين
کوي هغه دهلاك نشي ليکن بې نهايته
ژوندون دموي *

89. SANSKRIT.

ईश्वर इत्थं जगददयत यत् स्वमद्वितीयं तनयं प्राददात् यतो यः कश्चित् तस्मिन् विश्वसिष्यति सोऽविनाश्यः सन् अनन्तायुः प्राप्स्यति ।

90. URDU, or Hindustani *(Arabic)*.

کیونکه خدا نے دنیا کو ایسا پیار کیا هی که
اُسنے اپنا اکلوتا بیتا دے دیا تاکه جو کوئي
اُسپر ایمان لاوے هلاک نه هووے بلکه
حیات ابدي پاوے .

91. URDU *(Persian)*.

کیونکہ خدا نی جہان کو ایسا پیار کیا ہی کہ اُسنی
اپنا اکلوتا بیٹیا بخشا تاکہ جو کوئی اُسپہ ایمان لاوی
ہلاک نہووی بلکہ ہمیشہ کی زندگی پاوی

92. URDU *(Roman)*.

Kyúṉki Ḳhudá ne jahán ko aisá piyár kiyá hai, ki us ne apná iklautá Beṭá baḳhshá, táki jo koí us par ímán láwe, halák na howe balki hamesha kí zindagí páwe.

93. BENGALI.

কেননা ঈশ্বর জগতের প্রতি এমত প্রেম করিলেন, যে আপনার অদ্বিতীয় পুত্রকে দান করিলেন; যেন তাঁহাতে বিশ্বাসকারি প্রত্যেক জন বিনষ্ট না হইয়া অনন্ত জীবন পায় ।

94. BENGALI (*Roman*).

Kenaná Iśhwar jagater prati eman dayá karilen, je ápanár adwitíya Putrake pradán karilen; táháte tánhár bishwáskári pratyek jan nashṭa ná haiyá ananta paramáyu páibe.

95. MUSSULMAN-BENGALI.

সবর্ খোদা দুনিয়ার তরফে অএশা মেহের করিলেন, যে তিনি আপনার একলোতা বেটাকে বক্‌শিশ করিলেন, জএশা যে কোন শক্‌শ তাহার উপরে ইমান আনে সে হালাক না হইয়া বল্‌কে হামেশার জেন্দেগি পাইতে পারে।

96. SANTALI. (*Bengal.*)

Nonká báṛe ápe hon horko samángre marsál gnel ochoitápe jemon unko hon ápeá: bugi kámi gnelkáte áperen sermáren ja:námi: ko sarhaue.—(*Matt.* v. 16.)

97. MONDARI. (*Koles of Chota Nagpore.*)

चिम्हचि परमेश्वरा मोने लेका सेनतन्न होड़ो इनीगे अइंगा हागा ओड़ो मिसी ओड़ो अइंगा एंगा मेनैया ॥ (*Mark* iii. 35.)

98. LEPCHA.

[illegible]

99. ORISSA.

ଯେହେତୁ ତାହାଙ୍କଠାରେ ପ୍ରତ୍ୟେକ ଜଣ ବିଶ୍ୱାସକାରୀ ଯେମନ୍ତ ନଷ୍ଟ ନ ହୋଇ ଅନନ୍ତ ପରମାୟୁ ପାଇବ ଏଥିପାଇଁ ଈଶ୍ୱର ଜଗତକୁ ଏଡେ ପ୍ରେମ କଲେ ଯେ ସେ ଆପଣା ଅଦ୍ୱିତୀୟ ପୁତ୍ରକୁ ଦେଲେ

100. HINDI, or Hindui.

क्योंकि ईश्वरने जगतको ऐसा प्यार किया कि उसने अपना एकलौता पुत्र दिया कि जो कोई उसपर बिश्वास करे सो नाश न होय परन्तु अनन्त जीवन पावे।

101. HINDI (Kaithi).

कयोंकी इसन ने जगत पन ऐसो पनीत की, की उसने अपना ऐकलौता पुतन दीया की जो कोइ उस पन वीसवास लावे सो नास न होवे पनंतु अनत जीवन पावे।

102. SINDHI *(Arabic). (Western India.)*

ڇا ڪان تہ خداء جهان کي اهڙو پيارو رکيو
جو پهنجو هڪڙوئي ڄڻل پٽ ڏنـاء تہ
جيڪوڪو تنهِ تي ويساهُ آڻي سو چٽ
نہ ٿئي پر هميشه جئڻ لهي

103. SINDHI *(Gurumukhi).*

ਛਾ ਖਾਂ ਤਈਸ੍ਵਰ ਜਗ਼ਤ ਖੇ ਇਹੜੇ ਪਿਆਰੇ ਰਖਏ ਜੋ ਪਹੰਜੇ ਹਿਕਿੜੇ ਈਹੀ ਜ਼ਲਅਲ ਪੁਟ ਡਿਨਾਈਂ ਤ ਜੇਕੋ ਕੋ ਤਨਿ ਤੇ ਵੇਸਾਹੁ ਆਲੇ ਸੋ ਨਾਸੁ ਨ ਥਿਏ ਵੇਤਰਿ ਸਦਾ ਜਿਅਲ ਲਹੇ ॥

104. MOULTAN, or Wuch, or Ooch.

[illegible]
[illegible]
[illegible]

105. PUNJABI, or Sikh.

ਕਿਉਂਕਿ ਪਰਮੇਸੁਰ ਨੈ ਜਗਤ ਨੂੰ ਅਜਿਹਾ
ਪਿਆਰ ਕੀਤਾ, ਜੋ ਉਸ ਨੈ ਆਪਣਾ
ਇਕਲੌਤਾ ਪੁਤ੍ਰ ਦਿੱਤਾ; ਤਾਂ ਜੋ ਹਰੇਕ ਜੋ ਉਸ
ਪੁਰ ਪਤੀਜੇ, ਤਿਸ ਦਾ ਨਾਸ ਨਾ ਹੋਵੇ, ਸਗੋਂ
ਸਦੀਪਕ ਜੀਉਣ ਪਾਵੇ।

106. GONDI. *(Central India.)*

आहुने मीवा उज्यारो आदमीकेना मुन्ने चमके माई इदेन लिय
कि ओके मीवा भलो कामतम हुर्सींकुन मीवोर स्वर्गबासी दादाना
गुणानुवाद कीर ॥ (*Matt.* v. 16.)

107. NEPALESE, or Parbutti.

क्याहा ईश्वरले दुनियालाइ एस्तौ पियारो गऱ्या कि उसल आफ्ना
एकपैदा छोरालाइ दियो कि जो हरेक मानिस उस्माथी विश्वास
गर्दछन् सो नाश न होउन तर अनन्तजिन्दगी पाउन ।

108. TELUGU. *(S. E. India.)*

యెందుకంటే దేవుడు లోకము ప్రేమించుట
యేలాగంటే—ఆయన యందు విశ్వాసముంచే
ప్రతివాడును నశించక నిత్యజీవము పొందేకొ
రకు తన జనితైక కుమారుని యిచ్చెను.

109. CANARESE. *(Mysore.)*

ಯಾಕಂದರೆ ಅವನಲ್ಲಿ ವಿಶ್ವಾಸವಿಡುವವರೆಲ್ಲರು ನಾಶ
ನವಾಗದೆ, ನಿತ್ಯ ಜೀವವನ್ನು ಹೊಂದುವ ಬಗ್ಗೆ,
ದೇವರು ಒಬ್ಬನಾಗಿ ಹುಟ್ಟಿದ ತನ್ನ ಮಗನನ್ನು
ಕೊಡುವ ಹಾಗೆ, ಲೋಕವನ್ನು ಅಷ್ಟು ಪ್ರೀತಿ ಮಾಡಿ
ದನು.

110. SINGHALESE. *(Ceylon.)*

මක්නිසාද උන්වහන්සේ අදහා ගන්නා සිය-
ල්ලෝම විනාශ නොව සදාකාල ජීවනය ලබන
පිණිස දෙවියන්වහන්සේ තමන්වහන්සේගේ ඒක
ජාතපුත්‍රයා දෙමින් ලොවට එපමණ කරුණා කළ
සේක.

111. PALI.

ယသ္မာ တံ သဒ္ဒဟန္တာ သဗ္ဗေ အဝိနာသေတွာ
အနန္တဇီဝိတံ လဘိတုံ ဒေဝေါ သကေကဇာတ
ပုတ္တံ ဒတွာ လောကမေတ္တကပေမယိ ။

112. TAMIL.

தேவன், தம்முடைய ஒரேபேறான குமாரனை
விசுவாசிக்கிறவன் எவனோ அவன் கெட்
டுப்போகாமல் நித்தியசீவனை அடையு
ம்படிக்கு, அவனைத் தந்தருளி, இவ்வள
வாய் உலகத்தில் அன்புகூர்ந்தார்.

113. DAKHANI, or Madras Hindustani.

اور خدا کہا کہ آسمان کی چوڑان میں روشنیاں ہوویں
کہ دن کو رات سے جدا کریں اور وے نشانیاں اور زمانوں
اور دنوں اور برسوں کے باعث ہوویں ۔ (*Gen.* i. 14.)

114. MALAYALAM. *(Travancore.)*

എന്തുകൊണ്ടെന്നാൽ. ദൈവം തന്റെ എകജാത
നായ പുത്രനെ, അവനിൽ വിശ്വസിക്കുന്ന
വൻ ഒരുത്തനും നശിച്ചുപൊകാതെ, നിത്യ
ജീവൻ ഉണ്ടാകെണ്ടുന്നതിന, തരുവാൻ തക്ക
വണ്ണം എത്രയും ലൊകത്തെ സ്നെഹിച്ചു.

115. TULU. *(W. of the Mysore.)*

ದಾಯೆಗಂದಂಡಾ ಆಂಚಾ ಯಡ ನಂಬುನಾಯೆ ಯೆರಲ್ಲ
ನಾಶನಾದಮೋಪಂದೆ ನಿತ್ಯ ಜೀವಯ್ಯುನಾ ಯೆಲ್ಲಾದು-
ಮುಲೆಕ್ಕೆದೇಲಿರಕೆನ ಪೊರಿಯೊಂದ ಮಟಮಗನ ಶಾರಿಯೆ-
ರೆಬಾಶಾಲೋಕೆಗಯಿಂಚ್ಯ ಪ್ರೀತಿಮಳ್ತೆ.

116. MARATHI. *(Western India.)*

कां तर देवाने जगावर एवढी प्रीति केली
कीं, त्याने आपला एकुलता पुत्र दिल्हा,
यासाठीं कीं जो कोणी त्यावर विश्वास
ठेवितो त्याचा नाश होऊं नये, तर त्याला
सर्वकालचें जीवन व्हावें.

117. MARATHI *(Modi).*

𑘎𑘰𑘽𑘝𑘨 𑘟𑘹𑘪𑘰𑘡𑘹𑘽 𑘕𑘐𑘰𑘪𑘨 𑘊𑘪𑘛𑘲 𑘢𑘿𑘨𑘲𑘝𑘲 𑘎𑘹𑘩𑘲 𑘎𑘲𑘽, 𑘝𑘿𑘧𑘰𑘡𑘹
𑘁𑘢𑘩𑘰 𑘊𑘎𑘳𑘩𑘝𑘰 𑘢𑘳𑘝𑘿𑘨 𑘟𑘲𑘩𑘿𑘮𑘰; 𑘧𑘰𑘭𑘰𑘙𑘲𑘽 𑘎𑘲𑘽 𑘕𑘻
𑘎𑘻𑘜𑘲 𑘝𑘿𑘧𑘰𑘪𑘨 𑘪𑘲𑘫𑘿𑘪𑘰𑘭 𑘙𑘹𑘪𑘲𑘝𑘻 𑘝𑘿𑘧𑘰𑘓𑘰 𑘡𑘰𑘫
𑘮𑘻𑘄𑘽 𑘡𑘧𑘹, 𑘝𑘨 𑘝𑘿𑘧𑘰𑘩𑘰 𑘭𑘨𑘿𑘪𑘎𑘰𑘩𑘓𑘹𑘽 𑘕𑘲𑘪𑘡 𑘪𑘿𑘮𑘰𑘪𑘹𑘽.

118. GUJERATI.

કેમકે દેવે જગત પર એવડી પ્રીતિ કિધી, કે
તેણે પોતાનો એકાકીજનિત પુત્ર એ સારૂ આપ્યો
કે, જે કોઈ તે પર વિશ્વાસ કરે તેનો નાશ ન
થાએ, પણ અનંત જીવન પામે.

119. PARSI-GUJERATI.

કેમકે ખોદાએ દુનીઆ પર એવો પીઆર કીધો
કે તેણે પોતાનો એકાકીજનીત બેટો એ
વાસતે આપીઓ કે, જે કોઈ તેના ઊપર
એતકાદ લાવે તે હલાક ન થાએ, પણ હમેશાંની
જીંદગી પામે.

120. INDO-PORTUGUESE. *(Colonies in Ceylon.)*

Parqui assi Deos ja ama o mundo, qui elle ja da sua só gerado Filho, qui quemseja lo cré ne elle nada ser perdido senão qui lo acha vida eterno.

121. ASSAMESE.

যিহ মানুহ পুতেকত বিশ্বাস কৰে সেই সিবিলাকৰ সৰ্ব্বনাশ ন হয়
কিন্তু অনন্ত আয়ুহে হয় এই কাৰণে ঈশ্বৰে আপোনাৰ অদ্বিতীয়
জাত পুত্ৰক দিলে তেওঁ এই ৰূপে জগতক চেনেহ কৰিলে।

122. KHASSI. *(Eastern India.)*

Naba kumta U Blei u lȧ íeit ia ka pyrthei, katba u la aití-noh ia la U Khún ia u ba-la-khá-marwei, ba uei-uei-ruh u bangeit ha u, u'n 'nu'm jot shuh, hinrei u'n ioh ka jingim b'ymjiukut.

123. SIAMESE.

ด้วยว่าพระองค์เจ้าทรงรักษโลกย์, จนถึง
ประทานบุตรองค์เดียวของพระองค์, เพื่อทุกคนที่ได้เชื่อถือในบุตร
นั้น, จะมิได้ฉิบหาย, แต่จะมีชีวิตรอยู่ชั่วนิรันตร์.

124. PEGUESE. (*Burmah.*)

ခၞေရ တ်ဝွံဗလး ပိုညး တဲ့ရ။ ပ္ဍဲအ္ဒ မဗလး ဂ္ဂတန်
ဍ္ဂင် ဗိုန်ဂို့တဲ့။ ပ္ဍဲဂလေင် ဍိက် လပဒုင် စန်ဒက် မ္ဂဝါ
ပ္ဍန်အိုတ်ညဳ။ (*Gal.* v. 1.)

125. BURMAN.

ဘုရားသခင်၏သား
တော်ကိုယုံကြည်သောသူအပေါင်းတို့သည်ပျက်စီးခြင်းသို့မရောက်။
အစဉ်ထာဝရအသက်ရှင်ခြင်းကိုရစေခြင်းငှါဘုရားသခင်သည်မိမိ
၏တပါးတည်းသောသားတော်ကိုစွန့်တော်မူသည်တိုင်အောင်လောကီ
သားတို့ကိုချစ်သနားတော်မူ၏။

126. KAREN. (*Burmah.*)

ဆ ဂ့ ဘ်ဒ် အံၤ, ယွၤအဲၣ်ဟီၣ်ခိၣ်ဒိ တုၤအဟ့
ၣ်လီၤက့ၣ်အဖိခွါ အိၣ်တဂၤ စီ, ဒံၣ်ဒိ ကယဲၣ်
ပှၤလၢအစူ ဘ်က့ၢနၣ်က့ၢအီၤ တဂၤလၢ်လၢ်
နံၣ်ဘၣ်ဃုတဟး ဂီၤတဂ့ၤ, ဒီးကနၤ ဘ်တ ၣ်တၢ်မူလီၤ
ထူလီၤယိၣ်လီၤ.

127. BGHAI-KAREN.

တဲ႞လၢကစး ထံး ဘဲၣ် လဲး ကဆီၣ်ၢ် ဘဲၣ်နၢကၠ
ဒီးဘဲဘဲၣ်သံဒ် သကၢဖါလိၣ် လဲၣ်လဝး လဲးကဲး
ယၢ႖, လဲး ကဲး တစီကၢဖါလိၣ်လဲၣ်လဝး လဲး ပး
လဲး, အဖၢးခၢယ့ၣ်ရူးပရံးလၢ႖. (*1 John* i. 3.)

128. SGAU-KAREN.

တၢ်လၢပထံၣ်ဘၣ်, ဒီးပနၢ်ဟူဘၣ်အှ့ၣ်ပစံး ဘၣ်
တဲဘၣ်ဒု ဒ်းဒီးဒုကရ လိာ်ဒုသးဒီးပှၤအံၤလီၤ. ဒီးပ
ဝဲဒၣ်အံၤပရ့ လိာ်ပသးဒီးပၢ်, ဒီးအဖိခွါယ့ၣ် ၡူးခရံး
လီၤ. (1 *John* i. 3.)

129. PWO-KAREN.

ဘဲၢ်နီၫ်အဝီၥနၥံၫ်အဆခဖၫ်နီၫ်, ၦဲ့အဖၫ်ထူၫ်ဒၫ်ဝ့ၢ်
လခပှ့ၡၫ်အဖ့ယၢ်, ဘဲၢ်အမိၬ်ဘၫ်နၥံၫ်မၫ်ဆခဂ့ၫ်
အဝီၥတၥ်, မိၬ်ၥထူၫ်အၫ်အုၥ်နၥံၫ်အဖၢ်ဒီၫ်ဝ့ၢ်လခၦူၥ်
ဒီၫ်အဖခၫ်နီၫ်ဆံၥ့. (*Matt.* v. 16.)

130. TIBETAN.

དཀོན་མཆོག་གིས་ཉིད་ཀྱི་སྲས་གཅིག་
པོ་བྱིན་པ་ཙམ་ད་འཛིག་རྟེན་ལ་བྱམས་
པ་མཛད་པས། དེ་ལ་དད་པ་ཐམས་ཅད་
ཞིག་པར་མི་འགྱུར་བྱི། མཐའ་མེད་པའི་
སྲོག་ཐོབ་པར་བྱེའོ།།

131. MALAY.

كرنا دميكين ڤرين الله سوده مڠاسيهي ايسي دنيا
سهيڠݢ كرنياكن انقن يڠ توڠݢل سڤاي بارڠسياڤ
يڠ ڤرچاي اكن دي تياد اكن بناس هان مندڤت
كهيدوڤن يڠ ككل.

132. MALAY *(Roman)*.

Kŭrna dŭmkianlah halnya Allah tŭlah mŭngasihi orang isi dunia ini, sahingga dikurniakannya Anaknya yang tunggal itu, supaya barang siapa yang pŭrchaya akan dia tiada iya akan binasa, mŭlainkan mŭndapat hidop yang kŭkal.

133. LOW MALAY, or Soerabayan. *(Batavia.)*

Karna sabagitoe sangat Allah soedah mengasehi isi doenia, sahingga ija soedah membri Anaknja laki-laki jang toenggal, soepaja sasaorang jang pertjaja akan dia, djangan binasa, hanja beroleh kahidoepan kakal.

134. DAJAK. *(Borneo.)*

Krana kalotä kapaham Hatalla djari sinta kalunen, sampei iä djari menenga Anake idjâ tonggal, nakara gene-genep olo, idjä pertjaja huang iâ, âla binasa, baja mina pambelom awang katatahi.

135. JAVANESE.

[illegible]

136. BALINESE. *(Dutch E. Indies.)*

Mapan kèto pitresnan Hida sanghyang Widi tkèn djagaté makedjang, tka Hida nedoenang hokané né sanoenggal kahoetoes mahi, kna Cilang hanaké né ngandelang hi hoka boehoeng naraka, nanging kna hya nepoekin kahidoepan tan pegat.

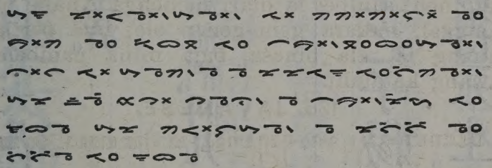
137. SUNDANESE.

Ajeuna mah dek indit ngadeuheusan ka bapa, sarta rek oendjoekan kijeu: Noen ama, simkoering geus tarima migawe dosa ka sawarga sarĕng di pajoeneum ama.—(*Luke* xv. 18.)

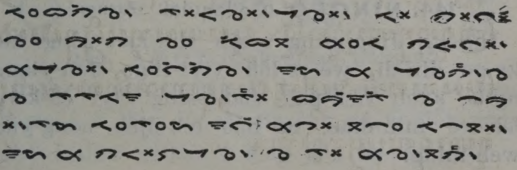
138. NIAS. *(Island near Sumatra.)*

Ando wa lawá'o īra ma'afēfu: Ya'ūgō hūlō dā sogī O'no Lōwaláṅi? Ba maṅuā'o Ia hōrā ando: Iāmī ande maṅuā'o, mē Ia'ódo ande só Ia andó.—(*Luke* xxii. 70.)

139. BATTA (Toba). *(Sumatra.)*



140. BATTA (Mandaheling).



141–144. CHINESE.

141. Classical.

十六 蓋神愛世、甚至以其獨生之子賜
之、俾凡信之者、免沉淪而得永生。

142. Mandarin.

十六 天主憐愛世人、甚至將獨生子賜給他們、叫凡
信他的不至滅亡、必得永生。

143. Foochow (Colloquial).

十六 因爲神學將欵愛世間、賜獨生其仔、以致大凡信
伊其仈都賣沉淪去、是儺得長長生活。

144. NINGPO (Colloquial) (*Roman*).

Ing-we Jing-ming æ-sih shü-kæn-zông tao ka-go din-di, we s-lôh Gyi-zi-go doh-yiang ng-ts, s-teh væn-pah siang-sing Gyi cü-kwu feh-we mih-diao, tu hao teh-djôh üong-yün weh-ming.

145—148. CHINESE.

145. Swatow (Colloquial).

起頭的時候、耶華創造天地、○ (*Gen.* i. 1.)

146. Shanghai (Colloquial).

十六 因為 神愛世界上人、造於實蓋、拿伊獨養兒子、賞撥伊拉、以致凡係相信兒子个人、勿滅脫咾得着永生。

147. Soochow (Colloquial).

十六 因為神實蓋愛世界上人、至於拿俚獨養兒子、賞撥俚篤、以致凡係相信俚个人、勿滅脫倒得着永生

148. AMOY (Colloquial) (*Roman*).

Siōng-tè chiong to̍k-si^{n} ê Kía^{n} síu^{n} sù sè-kan, hō sìn i ê lâng m̄ sái tîm-lûn oē tit-tio̍h eng-oa̍h; I thìa^{n} sè-kan ê lâng kàu án-ni.

149–152. CHINESE.

149. NANKING (Colloq).

上帝把獨生的兒子、賜給世人、使那信他的人、免得永遠受苦、可以得着長久的生命、上帝愛惜世人如此。

150. CANTON (Colloq).

因爲上帝愛世界、甚至搣佢獨生之子賜過佢地、令但凡信佢嘅免至滅亡、又得永生。

151. SHANGHAI (Colloquial) (*Roman*).

Iung-wæ' Zung juk æ' s'-ka long' kuk niung lau, soong' pæh ye kuk dōk 'yang Nie-'ts, s' fæh kiû sa' niung, siang-sing' ye mæh, fæh mih-t'æh lau, tuk-dzak 'ioong-'yöⁿ wæh la'.

152. SWATOW (Colloquial) (*Roman*).

Uá aiⁿ khí-sin lâi-khṳ̂ uá-pē--kò, kāng i tàⁿ, Pē a, uá tit-tsuē--tiȩh thiⁿ kuã tõ lṳ́ mīn-tsôiⁿ.—(*Luke* xv. 18.)

153–154. CHINESE.

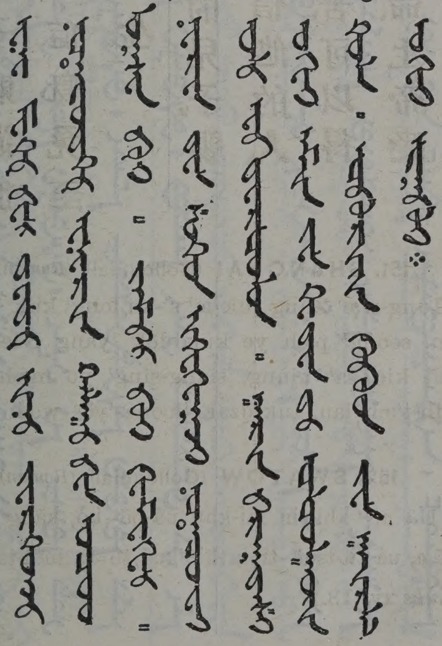
153. HAKKA (Colloquial) (*Roman*).

Thai`-fam˩ yuˏ sin-khu′, khaiˏ tšhuṅˏ-tamˏ kai` nyin˩ hau′ loi˩ tshyuˏ ṅai˩, ṅai˩ pinˏ ṅi˩ phin˩-onˏ. —(*Matt.* xi. 28.)

154. CANTON (Colloquial) (*Roman*).

Ṅo˩ tsọ̈uṅˏ fānˏ hụ̈` tọ` ṅo˩ lọ˩ tau˗ ko` s̊ụ̈`, tui khụ̈˩ wa˗ : a` paˏ, ṅo˩ takˏ tsui˗ thin, kuṅ˗ a` paˏ ni̤˩.—(*Luke* xv. 18.)

155. CALMUC, or Western Mongolian.



156. MANCHU.

[illegible]

157. MONGOLIAN Literary.

[illegible]

158. MONGOLIAN (Colloquial).

[illegible]

(*Matt.* xxviii. 18.)

159. MONGOLIAN (Buriat Colloquial).

[illegible]

160. JAPANESE.

其れ神(かみ)ハ其の生(うみ)たまへる獨子(ひとりご)を賜(たまふ)ほど世(よ)の人(ひと)を愛(あい)し給(たま)へり此(こ)ハ凡(すべ)て彼(かれ)を信(しん)ずる者(もの)ハ亡(ほろぶ)ることなくして永生(かぎりなきいのち)を受(うけ)しめんが爲(ため)なり

161. CHINO-JAPANESE.

蓋神愛世甚至以其獨生之子賜之俾凡信之者免沈淪而得永生

a 161. CHINO-COREAN.

虛心者、福矣以天國、乃其國也

Matt. v. 3.

162. JAPANESE (*Roman*).

Sore, Kami no seken wo itsukushimi-tamau koto wa, subete kare wo shindzuru mono wa horobidzu shite, kagiri naki inochi wo uken tame ni, sono hitori umareshi ko wo tamayeru hodo nari.

163. MALAGASY. (*Madagascar.*)

Fa izany no nitiavan' Andriamanitra izao tontolo izao, fa nomeny ny Zanani-lahi-tokana, mba tsy ho very izay rehetra mino Azy, fa hahazo fiainana mandrakizay.

164. NARRINYERI. (*Australia.*)

Lun ellin Jehovah an pornun an Narrinyeri: pempir ile ityan kinauwe Brauwarate, ungunuk korn wurruwarrin ityan, nowaiy el itye moru hellangk, tumbewarrin itye kaldowamp.

165. MAORI. (*New Zealand.*)

Na, koia ano te aroha o te Atua ki te ao, homai ana e ia tana Tamaiti ko tahi, kia kahore ai e mate te tangata e whakapono ana ki a ia, engari kia whiwhi ai ki te oranga tonutanga.

166. NENGONE, or Mare. (*Loyalty Isles.*)

Wen' o re naeni Makaze hna raton' o re ten' o re aw, ca ile nubonengo me nunuone te o re Tei nubonengo sa so, thu deko di ma tango ko re ngome me sa ci une du nubon, roi di nubone co numu o re waruma tha thu ase ko.

167. LIFU.

Hna tune la hnimi Cahaze kowe la fene hnengödrai, mate nyidati a hamane la Nekö i nyidati ka casi, mate tha tro kö a meci la kete i angete lapaune koi nyida, ngo tro ha hetenyi la mele ka tha ase palua kö.

168. IAIAN.

Helang ibetengia anyin Khong ka ang meledran, e ame ham Nokon a khaca thibi, me me ca he ka mok ke at ame labageju kau, kame he ka hu moat ame ca ba balua.

169. ANEITYUM. *(New Hebrides.)*

Is um ucce naiheuc vai iji pece asega o Atua is abrai Inhal o un is eti ache aien, va eri eti emesmas a ilpu atimi asgeig iran asega, jam leh nitai umoh iran ineig inyi ti lep ti.

170. EROMANGA.

Mūve kĭmi, mō mumpi ōvun nūriē enyx, ōvun numpūn lō sū, wumbaptisō iranda ra nin eni Itemen, ĭm ra nin eni Netni, ĭm ra nin eni Naviat Tumpora.—*Matt.* 28: 19.

171. FATE.

Leatu ki nrum emeromina nin, tewan kin ki tubulua Nain iskeimau i mai, nag sernatamol nag ru seralesok os ruk fo tu mat mou, me ruk fo biatlaka nagmolien nag i tok kai tok mou tok.

172. FIJI.

Ni sa lomani ira vaka ko na Kalou na kai vuravura, me solia kina na Luvena e dua bauga sa vakasikavi, me kakua ni rusa ko ira yadua sa vakabauti koya, me ra rawata ga na bula tawa mudu.

173. ROTUMAN.

Ne e fuamamau ne hanis on Oiitu se rantei, ia na on Lee eseama, la se raksa teu ne lelea ne maa se ia, la iris po ma ke mauri seesgataaga.

174. TONGAN. *(Friendly Islands.)*

He nae ofa behe ae Otua ki mama ni, naa ne foaki hono Alo be taha nae fakatubu, koeuhi ko ia kotoabe e tui kiate ia ke oua naa auha, kae ma‘u ae moui taegata.

175. NIEUÉ, or Savage Island.

Nukua pihia mai e fakaalofa he Atua mai ke he lalolagi, kua ta mai ai hana Tama fuataha, kia nakai mate taha ne tua kia ia, ka kia moua e ia e moui tukulagi.

176. SAMOAN. *(Navigator's Island.)*

Auā ua faapea lava ona alofa mai o le Atua i le lalolagi, ua ia au mai ai lona Atalii e toatasi, ina ia le fano se tasi e faatuatua ia te ia, a ia maua e ia le ola e faavavau.

177. RAROTONGAN. *(Cook's Island.)*

I aroa mai te Atua i to te ao nei, kua tae rava ki te oronga anga mai i tana Tamaiti anau tai, kia kore e mate te akarongo iaia, kia rauka ra te ora mutu kore.

178. TAHITIAN. *(Society Islands.)*

I aroha mai te Atua i to te ao, e ua tae roa i te horoa mai i ta'na Tamaiti fanau tahi, ia ore ia pohe te faaroo ia 'na ra, ia roaa râ te ora mure ore.

179. MARQUESAN.

Ua kaoha nui mai te Atua i to te aomaama nei, noeia, ua tuu mai oia i taia Tama fanautahi, ia mate koe te enata i haatia ia ia, atia, ia koaa ia ia te pohoe mau ana'tu.

180. EBON. *(Marshall Islands.)*

Bwe an Anij yokwe lol, einwot bwe E ar letok juon wot Nejin E ar keutak, bwe jabrewot eo ej tomak kin E e jamin joko, a e naj mour in drio.

181. KUSAIEN. *(Strong's Island.)*

Tu God el lu*n*sel fwalu ou i*n*i, tu el kitamu Mwen siewunu is*u*sla natal, tu met e nu kemwu *s*u lalalfu*n*i k'el elos tiu mi*s*e, *a* mol lalos mapatpat.

182. GILBERT ISLANDS.

Ba e bati ta*n*iran te aomata iroun te Atua, ma *n*aia are e a*n*a Natina ae te rikitemana, ba e ao*n*a n aki mate ane onimakina, ma e na maiu n aki toki.

183. PONAPE. *(Ascension Island.)*

Pue Kot me kupura jappa ie me a ki to ki Na ieroj eu, pue me pojon la i, en ter me la, a en me maur jo tuk.

184. MORTLOCK.

Pue an Kot a t*an*e fanufan mi *r*apur, ie mi a *n*anai na an Alaman, pue monison mi luku i ra te pait mual la, pue ra pue uerai manau samu*r*.

185. HAWAIIAN. *(Sandwich Islands.)*

No ka mea, ua aloha nui mai ke Akua i ko ke ao nei, nolaila, ua haawi mai oia i kana Keiki hiwahiwa, i ole e make ka mea manaoio ia ia, aka, e loaa ia ia ke ola mau loa.

186. ETHIOPIC.

እስመ፡ ከመዝ፡ አፍቀሮ፡ እግዚአብሔር፡ ለዓለም፡ እስከ፡ ወልዶ፡ ዋሕደ፡ ወሀበ፡ ቤዛ፡ ከመ፡ ኵሉ፡ ዘየአምን፡ ቦቱ፡ ኢይትሐጐል፡ አላ፡ ይረክብ፡ ሕይወተ፡ ዘለዓለም።

187. AMHARIC. (*Abyssinia.*)

እግዚአብሔር፡ እንዲሁ፡ ዓለሙን፡ ወዶዋልና፡
አንድ፡ ልጁን፡ እስኪለውጥ፡ ድረስ። በርሱ፡
ያመኑ፡ ሁሉ፡ እንዳይጠፉ፡ የዘላለም፡
ሕይወት፡ ትሆንላቸ፡ ዘንድ፡ እንጂ።

188. TIGRE. (*Abyssinia.*)

ከምዚውማ፡ ፈትዎ፡ እግዚአብሔር፡ ንዓ
ለም፡ ክሳብ፡ ዀሀቦ፡ ብሕቱ፡ ንዀተወለደ፡
ወዲ፡ ክይጠፍእ፡ ኵሌው፡ ዚአምን፡
ብኣኡ፡ ክትኾነሉ፡ እምበር፡ ሕይወት፡
ዘለዓለም፡

189. COPTIC. (*Egypt.*)

Ⲡⲁⲓⲣⲏϯ ⲅⲁⲣ ⲁ̀ⲫϯ ⲙⲉⲛⲣⲉ ⲡⲓⲕⲟⲥⲙⲟⲥ
ϩⲱⲥⲧⲉ ⲡⲉϥϣⲏⲣⲓ ⲙ̀ⲙⲁⲩⲁⲧϥ ⲛ̀ⲧⲉϥⲧⲏⲓϥ
ϩⲓⲛⲁ ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁϩϯ ⲉ̀ⲣⲟϥ ⲛ̀ⲧⲉϥ-
ϣⲧⲉⲙⲧⲁⲕⲟ ⲁⲗⲗⲁ ⲛ̀ⲧⲉϥϭⲓ ⲛ̀ⲟⲩⲱⲛϧ
ⲛ̀ⲉ̀ⲛⲉϩ.

190. GALLA. (*South of Abyssinia.*)

Waka akana tshalate tshira alami, Umasa tokitsha aka keñe, kan isati amăne aka henbāne, tshenan feia aka tauffe garra duri.

191. KINIKA.

Nao ossi agomba, hikara uwe ni mana wa Mulungu? aka gomba, muimui munaamba, ni mimi endimi.—*Luke* 22: 70.

192. SWAHILI. *(E. Coast of Africa.)*

Kwani ndivyo Muungu alivyoupenda ulimwengu, akatoa na Mwana wake wa pekee, illi wote wamwaminio waupate uzima wa milele wala wasipotee.

193. SECHUANA. *(South Africa.)*

Gone Morimo o lo oa rata lehatsi yalo, ka o lo oa naea Moroa ona eo o tsècoeñ a le esi, gore moñue le moñue eo o rumèlañ mo go èna, a si ka a hèla, mi a ne le botselo yo bo sa khutleñ.

194. SESUTO.

Gobane Molimo o ratile lefatsé hakālo, o *le* neile Mora oa oona a tsuetseng a 'notsi; gore e mong le e mong a lumelang go éena, a sé ke a fèla, a mpe a be le bophélo bo sa feleng.

195. ZULU. *(South Africa.)*

Ngokuba uTixo wa li tanda kangaka izwe, wa li nika inDodana yake ezelweyo yodwa, ukuba bonke aba kolwa kuyo ba nga bubi, kodwa ba be nobomi obungapeliyo.

196. OTIYEHERERO. *(South Africa.)*

Me serekarere omuhingo: Yehova ua tyere ku ami;: "Ove omuatye uandye, m'eyuva ndi mbe ku koatere."—*Psalm* 2: 7.

197. KAFIR. *(South Africa.)*

Ngokuba Utixo walitanda ilizwe kangaka, wada wanika unyana wake okupela kwozelweyo, ukuze osukuba ekolwa kuye angabubi, koko abe nobomi obungunapakade.

198. DAMARA. *(South Africa.)*

Omukuru oty'a suverere ouye, kutya e ua opere mukoateua ue erike, auhe ngu mn kampura mu ye, ope ha panyara, nokutya ga kare nomuinyo bu ha yanda.

199. NAMACQUA. *(South Africa.)*

ǁNatigoseb gụm Eloba ǃhūb-eiba gye ǀnamo, ob gye ǁẽib di ǀguise ǃnai hã ǀgõaba gye ma, ǁẽib ǃna ra ǂgomn hoan gā-ǁō tite se, χawen nĩ ǀamö ũiba ū-ha se.

200. DUALLA. *(West Africa.)*

Loba lo bo wasi ndulo, na a boli mpom mau mo Muna, na motu na motu nyi dube tenge na mo, a si manyami, 'ndi a ma bene longe la bwindia.

201. IBO. *(West Africa.)*

Ma otuǎhan Tśúku họnru ēlu'-wana na ānya, ma ya nyére otu ọli Ọpáraya, ma onye ọwúna kwéreya, ogugi ēfù, ma ga ēwete ndu ēbigebi.

202. HAUSSA. *(West Africa.)*

Don Alla ya so dunia hakkanan ši ya bada Dansa nafari, en kowa ya yirda daši, ba ši gbata ba, amma ši yi rai hal abbada.

203. NUPÉ. *(West Africa.)*

Lugo̱ e̱bayetinye un nán atši eye e̱zabo, a-a-le etun wangi 'yeye, a-fe džin yebo ndaye nan dan alidžana nan.—(*Matt.* v. 16.)

204. YORUBA. *(West Africa.)*

Nitori ti Ọlọrun fẹ araiye tobẽ gẹ, ti o fi Ọmọ bíbi rẹ nikanṣoṣo fun ni pe, ẹnikẹni ti o ba gbà a gbọ́ ki yio ṣegbé, ṣugbọn yio ni ìyẹ ti ko nipẹkun.

205. ACCRA, or Ga. *(West Africa.)*

Ṣi nẹkẹ Nyongmo sumo dṣe lẹ, akẹ e ngô e bi kome, ni a fọ lẹ, e hâ, koni mofêmo, ni heọ e nô yeọ lẹ, hie a ka kpata, ṣi e na nanô wola.

206. TSCHI, or Twi. *(West Africa.)*

Nà se̱nea Onyaṅkōpo̱ṅ do̱ ẇiase ni, se̱ o̱de ne ba a o̱woo no koro mãe, *na* obiara a ogye no di no anyera, na wanyã dā ṅkwã.

207. MANDINGO. *(West Africa.)*

Katuko Alla ye dunya kannu nyinuyama, an ading wulukilering di, mensating mo-omo men lata ala, ate tinyala, barri asi balu abadaring sotto.

208. MENDE. *(West Africa.)*

Gbāmailẹ̃ Ngẹ́wo̱ iye̱ lọ̄i lo ṅí a ndō̱loi, ta lo i ngi lọ̄i yakpẹ́i vẹ̄ni, iye̱ jo̱ni; ta lo nūmui gbi lo ngi hō̱ua lo a tō̱nya, ẹ̱̄ lọ̄hŭ, ke̱ kūnafo lē̱vu lo a jo̱.

209. TEMNE. *(West Africa.)*

Tsa yo̱ K'úru o̱ poṅ bó̱tạr ara-rū, hā o̱ so̱nd O̱w'án-k'o̱ṅ o̱ kōm gbo sōn, káma w'úni ó w'úni, o̱wọ́ láne̱-ko̱, o̱ tšē dínne̱; ké̱re̱ káma o̱ só̱to a-ṅésạm atabána.

210. BENGA. (*West Africa.*)

Kakana ndi Anyambĕ a tândâki he, ka Mâ-a vĕ Mwan‘ ’aju umbâkâ, na, uĕhĕpi a ka kamidĕ Mâ, a nyange, ndi a na emĕnâ ya egombe yĕhĕpi.

211. GREBO. (*West Africa.*)

Kâre kre Nyesoa nuna konâ ăh nowănena, â hnyina â sĕyĕ ăh kokâ-yu donh, be nyâ be â po nâ hanhte, â neh te wanh, nĕma â mu konâ-se-honhnonh kâ.

212. MPONGWE. (*West Africa.*)

Kânde Anyambiĕ arândi ntye yinlâ nli ntândinli mĕ avenliĕ Oŋwanli yĕ wikika, inlĕ om’ edu o bekeliĕ avere, ndo e be doanla nl’em̃ĕnlâ zakânlakâ.

213. DIKELE. (*West Africa.*)

Nadiambilindĭ Anyambiĕ a midinh pĕnzhe nyi na thadinh thatĭ thŏ tha yĕ mivĕ Miana ngwĕi ngwadikika, na mutyi jĕshĕ ngwa yĕ bundliĕ a tyi magwa, nji a bĕ’ na thaki’ th’ adukwa jeshĕ.

214. GALLA. (*South of Abyssinia.*)

ዋቃዮን ፡ አካናቲ ፡ ቢያ ፡ ለፋ ፡ ዮሬ ፡ ጀለቴሩ ። ኢልማ ፡ ዮሬ ፡ ቶክቻ ፡ ሐማ ፡ ኬኑቲ ። ከን ፡ ኢሳቲ ፡ አመኑ ፡ ሁንዲ ፡ አካንጋኔ ። ፈዩማ ፡ በሩ ፡ በሩቲ ፡ ኢታቲፋ ፡ መሌ ።

215. BULLOM. (*Near Sierra Leone.*)

Ntunky kandirr no tre kë aniah ëboll, leh ngha ngha keh mpant no nkeleng, nu kulluh papah no, wonno cheh ko kë foy.—(*Matt.* v. 16.)

216. EWE. *(Gold Coast.)*

Ke ši ke nenem Mawu eloa χeχe la me, bena etšo ye ṅũto vidšidši deka he na, ne ame sya ame, si eχo edši ese ko la, mele tšotšro ge wò, nekpe wòakpo agbè mavo la.

217. BERBER. *(North Africa.)*

مذيل علم كنو ذمولن الهم عسنم اتجكم ارو
انون المعط العال اعفدش امبابعون اقفقناو
اذفلك الرح العال ايان اعتسفسن

(*Luke* xi. 13.)

218. GREENLAND.

Sillarsúb innue Gudib taima assakigei, Ernetue tunniullugo taukkonunga, tamarmik taursomunga opertut tammarkonnagit, nãksaungitsomigle innursûtekarkollugit.

219. ESQUIMAUX.

Taimak Gudib sillaksoarmiut nægligiveit, Ernetuane tunnilugo, illunatik okpertut tapsomunga, assiokonnagit nungusuitomigle innogutekarkovlugit.

220. CREE (*Roman*). *(British America.)*

Weya Muneto ā ispeéche saketápun uske, ké mākew oo pauko-Koosisana, piko una tapwāto-wayitche numoweya oo ga nissewunatissétу, maka oo ga ayáty kakekā pimatissewin.

221. CREE.

ᐁᐢᐲᐦᒋ ᓵᑭᐦᑖᐟ ᑭᓭᒪᓂᑑ ᐊᐢᑭᕀᐤ ᑳ ᑮᐦᐅᐦᒋ ᒣᑭᐟ ᐅᐯᔭᑯᓵᓇ, ᐊᐃᐧᔭᐠ ᑫᑖᐯᐧᔦᔨᒫᑫᐧ ᐁᑳ ᑭᒋ ᒥᓯᐚᓈᑎᓯᐦ, ᒫᑲ ᑭᒋ ᐊᔮᐟ ᑳᑭᑫ ᐱᒫᑎᓯᐃᐧᐣ.

222. MICMAC. *(Nova Scotia.)*

Mudu Nicscąm teliksatcus ɯsitcumɯ wedjį įgunum-ɯedogub-unn nɛɯktɯ-bistadjul ɯcwisul, cɯląmąn m'sit wen tąn kedlamsitc ɯtįnincu, mą ɯnmadt jinpɯc, cądɯ ɯscotɤ apçɯąwɛ mįmadjɯocun.

223. TINNE, or Chippewyan. *(Syllabic.)*

ᒥᐅᘔ ᐅᑎᑊᐁ ᓈᐣ ᒍᒥᑐᑊ ᐁᔨᑖᑊ ᑌᑊᔪᐟ ᓈᒍᒥᑎᑊ, ᑕᑊ ᑎᑊᑐ ᐅᔨ ᐁᑎ ᔩᒥᑍᐣ ᒥᑌᑊ ᐁᑌᑊ ᘔᐁᕆ ᐃᑐ ᐅᒍᒍ, ᐁᔨᐅᑭᕆ ᐃᑊᑯᐟ ᔨᐣᑕ ᐅᒍᒍ.

224. TINNE *(Roman).*

Apeech zhahwaindung sah Keshamunedoo ewh ahkeh, ooge-oonje megewanun enewh atah tatabenahwa Kahoogwesejin, wagwain dush katapwayainemahgwain chebahnahdezesig, cheahyong dush goo ewh kahkenig pemahtezewin.

225. TUKUDH. *(Loucheux Indians.)*

Kwugguh yoo Vittukoochanchyo nunh kug kwikyit kettinizhin, tih Tinji chihthlug rzi kwuntlantshi chootyin tte yih kyinjizhit rsyettetgititelya kkwa, ko sheggu kwundui tettiya.

226. MALISEET. *(New Brunswick.)*

Eebŭchŭl Nŭkskam ĕdooche-moosajĭtpŭn ooskĭtkŭmĭkw wĕjemelooĕtpŭn wihwebu Ookwŏŏsŭl, wĕlaman 'mseu wĕn tan wĕlămsŭtŭk oohŭkĕk, skatŭp ŭksekāhāwe, kānookŭloo ooteĭnp askŭmowsooagŭn.

227. MOHAWK. *(N. Am. Indian.)*

Iken ne Yehovah egh ne s'hakonoronghkwa n'ongwe, nene rodewendeghton nene raonhàon rodewedon rohhàwak, nene onghka kiok teyakaweghdaghkon raonhage yaghten a-onghtonde, ok denghnon aontehodiyendane ne eterna adonhèta.

228. CHOCTAW. *(N. Am. Indian.)*

Chihowa yvt yakni a̱ i̱ hullo fehna kvt, kvna hosh yvmma i̱ yimmikmvt ik illo hosh, amba ai okcha̱yvt bilia yo̱ pisa hi o̱, Ushi achvfa illa holitopa ya̱ auet ima tok.

229. SENECA. *(N. Am. Indian.)*

Neh̆ să̱h̆'ă̱h ne' sòh̆ jih' ha nò'o̱h gwah̆ Na'-
wĕn ni yòh̆' he'yo̱ ă̱n ja deh̆, Neh̆ No'a wak neh̆''
sho̱' kuh sgat ho wi'yă̱ yă̱h̆ tot gah̆ wă̱h' ha o̱'-
gweh̆ da wiih heh yo̱ ă̱n'ja deh̆'; neh̆ neh, So̱n'-
dih̆ gwa'nah̆ ot ă̱ o̱ wa̱'i wa gwĕn ni yòs, tă̱h̆ ă̱h'
ta ye'i wah do̱h', neh̆ gwaa', nă̱ yò'i wa da dyeh̆'
ă̱ ya'go yă̱n dah̆t' ne' yo̱h heh̆'o̱ weh.

230. DAKOTA. *(N. Am. Indian.)*

Wakantanka oyate kin cantewicakiya, heon Cinhintku iśnana icage cin wicaqu, qa tuwe awacin kinhan owihanke kte śni, tuka owihanke wanin wiconi yuhe kta.

231. OJIBWA. *(N. Am. Indian.)*

Gaapij shauendv̱ sv Kishemanito iu aki, ogionjimigiuenvn iniu baiezhigonijin Oguisvn, aueguen dvsh getebueienimaguen jibvnatizisig, jiaiat dvsh iu kagige bimatiziuin.

232. MUSKOKEE. *(N. Am. Indian.)*

Hesaketvmese ekvnv vnokece mahet omekv, Eppuce hvmkuse heckuecvte emvtes, mvn estimvt oh vkvsamat estemerkekot, momis hesaketv yuksvsekon ocvren.

233. CHEROKEE. *(N. Am. Indian.)*

ᎾᏍᎩᏰᏃ ᏂᎦᏗᏳ ᎤᏁᎳᏅᎯ ᎤᎨᏳᏒᎩ ᎡᎶᎯ, ᏕᎤᏅᏒᎩ ᎤᏤᎵᎦ ᎤᏪᏥ ᎾᏍᎩ ᎤᏩᏒᎯᏳ ᎤᏕᏁᎸᎯ, ᎩᎶ ᎾᏍᎩ ᏱᎪᎯᏳᎲᏍᎦ ᎤᏲᎱᎯᏍᏗᏱ ᏂᎨᏒᎾ, ᎬᏂᏛᏉᏍᎩᏂ ᎤᏩᏛᏗ.

234. DELAWARE. *(N. Am. Indian.)*

Woak necama guliechtagunenanall kmattauchsowoagannenanall, taku kiluna nechoha, schuk ulaha wemi elgigunk haki omattauchsowoaganowa oliechtonepanni.—1 *John* 2: 2.

235. NEZ PERCES. *(N. Am. Indian.)*

Kunki wiwihnath, awitaaishkaiikith, uyikashliph, wiwatashph, Awibaptainaiikith immuna Pishitpim wanikitph, wah Miahspim. Wanikitph, Wah Holy Ghostnim wanikitph.—*Matt.* 28: 19.

236. MAYAN. *(Yucatan.)*

Tumen bay tu yacuntah Dioz le yokolcab, ca tu caah u pel mehenan Mehen, utial tulacal le max cu yoczictuyol ti leti, ma u kaztal, uama ca yanacti cuxtal minanuxul.

237. MEXICAN, or Aztec.

Ni mehuaz yhuan ni az campa câ in no tâtzin yhuan nic ilhuiz: No tâtzin é, oni tlâtlacô ihuicopa in ilhuicatl yhuan mixpan têhuatl.—(*Luke* xv. 18.)

238. NEGRO-ENGLISH. (*Surinam.*)

Bikasi na so fasi Gado ben lobbi kondre, va a gi da *wan* Pikien va hem, va dem allamal, dissi briebi na hem, no sa go lasi, ma va dem habi da Liebi vo tehgo.

239. CREOLESE. (*West Indies.*)

Want soo Godt ka hab die Weereld lief, dat hem ka giev sie eenig gebooren Soon, dat sellie almael die gloov na hem, no sal kom verlooren, maer sal hab die eewig Leven.

240. AYMARA. (*Peru.*)

Hucama Diosaja mundo munana, sapa Yokapa quitani, taque haquenaca iau-siri iñayan hacaña-pataqui.

241. ARRAWACK. (*Guiana.*)

Lui ké uduma abba Wadîli uria karaijakubá je namaqua Wunabu ubannamámutti, nassikoattoanti tuhu Wunabu ubañamün. Lui kéwai assikissia namün ikissihü, pattahü na kakünti, hallidi na kassikoanibia ba ukunnamün.—*Acts* 17 : 26.

242. QUICHUAN. (*Argentine.*)

Pachacamackca chicatami runacunata munarca, chay Zapallay-Churinta kokcurca, tucuy paypi yñiic, mana huañunanpac, uiñay cauzaytari apinanpac.

ABOUT THE SPECIMENS.

Making due allowance for repetitions, the foregoing specimens represent about 213 languages and dialects.

It is interesting to note a demand still existing for some of the earliest versions, which, though antiquated in form, are still used in church services and by scholars. Among these are: the Syriac, Coptic, Ethiopic, Armenian, Georgian, and Latin. Versions were made at an early date in Arabic, Persian, and Amharic, but the specimens here given are taken from translations of more recent times.

A large number of versions came into being in connection with the Reformation, and before the year 1650 every country in Europe, except Portugal, Russia, and Turkey, had at least the New Testament, and generally the Bible, in a language spoken by the great majority of its people.

The versions originating outside of Europe, with a few exceptions which will readily occur to the reader, have been made almost within the life-time of men now living, and they illustrate the dependence of modern efforts to evangelize the world upon the printed Scriptures, and the desire of missionaries to furnish them to their adherents.

It should be remembered, however, that only a small part of the work of translating has yet been done. Numerous languages and dialects are spoken, especially in Africa, which have not been even studied by scholars from Christian lands; and, in many cases, versions which are represented in this pamphlet by specimens embrace only the New Testament, or, it may be, a single Gospel. One hundred and seventy consecutive specimens represent fifty-six translations of the entire Bible; of which, thirty-five were circulated in Asia, nine in Africa, nine in the Islands of the Pacific, and only three on the continent of America.

WHAT ABOUT THE FUTURE?

Speaking of a comparatively limited area, a learned author (Mr. Cust) suggests: As regards the Peninsula of Nearer India, scores of its languages will disappear under the pressure of the magnificent Aryan vernaculars of Northern India (the Hindi, Bengali, and Marathi), and the two great Dravidian vernaculars of Southern India (the Tamil and Telugu), which will become the linguistic media of 200,000,000, charged fully, perhaps immoderately, with loan-words from Sanskrit, Arabic, Persian, and English. In these languages will be developed a new Anglo-Indian culture, and perhaps a new religion.

The characters in which these languages will appear in the future is uncertain, and there will probably exist, as now, two Northern varieties, the Nagari and Bengali, and two Southern, the Tamil and Telugu, while the adapted Arabic and the adapted Roman characters will be largely used by the state, the missionaries, the foreign communities, and all who stand outside the great Brahminical religion.

If we are wise in time, all those teeming millions, who are ready to pass from paganism and savagery to some form of book-religion and civilization, will be led gently into Christianity and the use of the Roman character; their language must depend upon the innate strength of their own non-Aryan form of speech in the death-struggle which must take place with the great Aryan vernaculars.

As regards the Peninsula of the Farther India and the Archipelago, it is hard to form any linguistic horoscope. The great vernaculars of Burmese, Siamese, and Annamite will probably dominate on the Continent, and Malay and Javanese in the Islands. For Malay, as for Hindustani, a magnificent future may be anticipated among the great speech-media of Asia and of the world.

BIBLE SOCIETIES.

One characteristic feature of the nineteenth century is the formation of Bible societies for the publication and distribution of the books of Holy Scripture. The sixteenth century was prolific in new versions of the Holy Bible, and the seventeenth century saw a large circulation of copies, no less than 472 editions of the authorized English version having been published before its close. But it was reserved for these later years to behold the hearty union of Christian men standing on the broad platform of the Bible, and leagued together for the single purpose of disseminating the Scriptures in the received versions where they exist, and in the most faithful where they may be required. First among these associations was the BRITISH AND FOREIGN BIBLE SOCIETY, founded in 1804, which at the close of its eightieth year, having extended its operations to almost every country in the world, had put into circulation more than *one hundred million copies* of Bibles, Testaments, and portions of the Bible, in above *two hundred and sixty* languages and dialects, and had expended nearly *ten millions sterling* in translating, printing, and disseminating the Scriptures. While one-half of its total issues are in the languages of the United Kingdom, it has its agents and correspondents, colporteurs and depots in every part of Europe, and besides this, Syrians and Persians, Indians and Chinese, Abyssinians and Kafirs, the islanders of Madagascar, New Zealand, and the South Seas, Mexicans and Esquimaux, with many others, can say that through its means they hear in their own tongues the wonderful works of God. Schools and hospitals, prisons and reformatories, railway stations and hotels, the army and the navy, can testify to the blessing it has conferred on them. Poverty, trouble, sickness, and even blindness, present a claim to which it never turns a deaf ear.

THE AMERICAN BIBLE SOCIETY

Was organized in the city of New York, in May, 1816, by a convention of delegates from Bible societies in different parts of the country. It had been preceded by a large number of local and independent organizations, the oldest of which was that established in Philadelphia in 1808, but most of these became satisfied of the advantage of concentrating their resources and energies, and cheerfully enrolled themselves as auxiliaries of the national Society.

The Society was afterwards incorporated by the legislature of New York, and empowered, on certain conditions, to take real estate by gift, bequest, or devise, so that it is fully competent to guard all trusts committed to its custody.

Its business is conducted by a Board of Managers, consisting of thirty-six laymen of various Christian denominations.

Its work is benevolent and unsectarian. It has but one aim, and that is to encourage a wider circulation of the Holy Scriptures. Its fundamental law requires that this should be without note or comment. The only version in the English language which it can circulate is that which has been commonly received since the year 1611. It aims to extend its influence to other countries, Christian, Mohammedan, and Pagan, and during the last year has aided in circulating the Scriptures in France, Spain, Germany, Austria, Italy, Norway, Sweden, Russia, Siberia and the Amoor, Greece, Turkey, Syria, Persia, India, Siam, China, Japan, Mexico and Central America, Brazil, Uruguay, the Argentine Republic, Chili, Bolivia, Peru, Africa, the West Indies, and the Islands of the Northern Pacific. At the close of its sixty-eighth year its total issues of Bibles, Testaments, and integral portions of Scripture are 43,892,031, its expenditures in this work having exceeded *twenty-one millions of dollars.*

TRANSLATIONS.

Since the era of Bible societies began, the Christian scholarship of the world has produced not far from three hundred versions of the Bible or parts of the Bible; and more than two hundred languages and dialects have thus for the first time been enriched with the literature of this book. For the making of new versions, involving, as in many cases it has done, the reduction of a language to writing, the compilation of a dictionary, and the construction of a grammar, the world is indebted to the learning, the piety, the philanthropy, and the indefatigable zeal of Christian missionaries of various lands.

Few persons appreciate the difficulty of rendering the Scriptures from the original Hebrew and Greek into languages which have not been previously pervaded and moulded by Christian thought; yet in laying foundations for generations that are to follow, one may well devote to the work the energies of a lifetime. The translation of the Bible into Arabic, by Dr. Eli Smith and Dr. Van Dyck, required the labour of sixteen years. Dr. Schauffler, of Constantinople, completed in 1874 the translation of the Turkish version of the Scriptures which he began as long ago as 1860. Fifteen years of continuous labour were spent by Dr. Schereschewsky in rendering the Old Testament into the Mandarin Colloquial. After forty years of study and of missionary labour, Dr. Williamson and Dr. Riggs completed their Dakota version of the Bible, and one of them estimated that he spent on an average full thirty minutes on each verse he translated. Protestant missionaries were sent to Japan in 1859, but twenty years had passed before their translation of the entire New Testament was ready for circulation. These are illustrations of the labour expended by Christian missionaries in the preliminary work of preparing new versions of Scripture.

EARLY PRINTED BOOKS.

The earliest book known, printed with moveable metal types, is a folio Latin Bible published at Mentz about the year 1455. No tradition gives the number of copies, which was probably less than three hundred. Many of these were printed on vellum, a material made from the skins of very young kids and lambs, which, though costly, was preferred to paper. As each Bible contained 641 leaves, the skins of more than 300 animals were required for every copy. In that century two men, working at one press, could print 300 sheets a day.

The version of the English Bible now in common use was first printed in 1611, in a folio volume which contains about 1,200 pages, each measuring 16 inches by 11. If two pages were printed at one time, and 180 impressions were taken in an hour, each press, in a day of ten hours, would yield the equivalent of three Bibles, and ten presses would be required for a production of 9,000 Bibles a year.

At the Caxton Exhibition, in London, 1877, it was considered a noteworthy feat that within twelve consecutive hours a hundred copies of the Bible were printed in Oxford, forwarded to London, and there fully bound in morocco, and exhibited the same day at the South Kensington Museum.

THE MANUFACTURE OF BIBLES.

The printing for the American Bible Society in English, and in some foreign languages, is done in New York, at the Bible House, upon fifteen Adams presses of medium size, and six stop-cylinder presses of the largest size, the capacity of the whole being sufficient for the annual production of about two million volumes of the Scriptures, large and small.

The stop-cylinder press takes a sheet of paper, 32 by 44 inches; and printing 64 pages, 24mo, at each impression, throws off 960 pages, or the equivalent of one small Bible, every minute. This is at the rate of six hundred Bibles a day. Volumes of large size are completed with corresponding rapidity, the largest quarto volume requiring only about eight minutes of presswork.

In the bindery, the use of modern machinery contributes to the economy of manufacture. Twelve book-folding machines and six book-sewing machines, each of which requires a single attendant, do the work of more than a hundred hand folders and hand sewers. Each folding machine is expected to fold from 1,500 to 1,800 sheets an hour, and each sewing machine does the stitching of 1,500 sheets in the same time. A visitor who spends four minutes at the press, and as much at each of these machines, sees in that time what is equivalent to the printing of four Bibles, the folding of two, and the sewing of two.

At the same time, it is not intended that the most rapid operations of manufacture should interfere with thorough and enduring workmanship.

In general, the Society's printing is done from its own electrotype plates, which have been prepared with great care and at a large outlay. Especial pains are taken with the proof-reading, and it is believed that publications can rarely be found which are so uniformly free from errors of the press.

In foreign lands, the printing for the Society is done sometimes from plates, but more usually from types, or from lithograph stones, or engraved blocks of wood, according to the customs of the people for whose benefit the Scriptures are prepared.

CIRCULATION.

There were issued from the Bible House, New York, in the year ending March 31st, 1884, 1,357,051 volumes, of which 474,425, or more than one-third, were Bibles. About five-sixths of the whole were in English; of the rest, 69,625 were in German, 32,937 Spanish, 27,909 Swedish, 24,437 Danish, 8,120 Portuguese, 5,061 French, 6,000 Italian, and 4,600 Welsh.

About 600,000 volumes were purchased by auxiliary societies; 480,000 were committed to the Society's colporteurs; 150,000 were sold at the Bible House, at retail or to dealers; and about 50,000 were put in circulation in the form of grants to individuals, churches, Sunday schools, and benevolent organizations. Nearly 60,000 copies were sent to foreign countries: to the West Indies, 5,418; to islands in the Pacific, 4,461; to Mexico, 12,798; to Central and South America, 17,191; to Africa, 12,025.

The total distribution in foreign lands exceeded 510,000 copies, including 200,000 in China, 34,000 in Japan, 52,000 in Turkey, Greece, and Egypt, 5,500 in Persia, 9,000 in Brazil, 13,900 in La Plata, 13,000 in Germany, 24,000 in France, 6,900 in Spain, 8,300 in Austria, and 36,000 in the Russian empire. In effecting this distribution more than 400 colporteurs were employed in the United States, at the expense of the American Bible Society, and three hundred and twenty-eight persons were similarly engaged in foreign lands.

The circulation of the British and Foreign Bible Society during the same period was 3,118,304 copies, of which 827,850 were Bibles, and statistics show that since the year 1804 more than one hundred and eighty millions of Bibles, Testaments, and integral portions of the Bible, have been distributed in all parts of the world through the agency of Bible societies alone.

NEED OF BENEVOLENT CONTRIBUTIONS.

The American Bible Society appeals to all who love the Bible to aid its work of circulating the Scriptures.

1. Its publications when sold yield no profit, the prices being put so low as to return no more than the cost.

2. Its annual grants of Bibles and Testaments for distribution in our own land are numerous, and with the growth of our population, the number of those who look to it for aid is constantly increasing.

3. In its colportage work, in connection with the fourth re-supply of our country, it aims to search out all destitute families and to carry the Bible to their very doors.

4. It makes other large expenditures to promote the wider distribution of the Scriptures, especially in destitute parts of the land.

5. Its aid is freely extended to foreign lands, and especially to those in which American missionaries are labouring; in this way more than one million dollars in money have been expended during the last ten years.

6. While the expenses of administration at the Bible House are provided for by the rentals of a building erected through the liberality of the citizens of New York, the Society is dependent upon the free gifts of the public for all other departments of its beneficent work. By remembering the Society in their wills, as many generous men and women have done, its friends may help its work after their own decease.

Form of a Bequest to the Society.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of ____________, to be applied to the charitable uses and purposes of said Society.

HOW TO HELP THE SOCIETY'S WORK.

The sole object of the Institution is to encourage a wider circulation of the Holy Scriptures without note or comment. In this it seeks the hearty co-operation of all who love the Bible. Its friends may aid its work—

(1) By buying and circulating its books. Its publications are admirably adapted for all classes of persons: books in large type for the aged; in raised letters for the blind; parts of the Bible for the convenience of readers who prefer not to hold a heavy book; reference Bibles for those who compare Scripture with Scripture; Bibles in various languages for foreigners; and of various sizes for pulpits, families, travellers, scholars, and others. Being offered for sale at cost, these Bibles do not often make their way through the ordinary channels of trade, and are seldom advertised in newspapers. Still they are widely distributed through the country, and may be found or ordered through the *county depositories* at numerous points, or through any dealer in books. Whoever buys for distribution to the poor becomes a helper in this work.

(2) By commending the Scriptures to others, and convincing men that they owe it to themselves, their families, their country, and their God, to own, read, and study this sacred book.

(3) By entering heartily into arrangements providing for a thorough and economical resupply of districts with the Bible. This home-work of exploration and supply falls properly within the province of local societies auxiliary to the American Bible Society. Their efficiency and success depend mainly upon the voluntary co-operation of churches and individuals.

(4) By sending donations to the American Bible Society for its benevolent work in our own and in foreign lands, that it may sow the seed of truth in the great and accessible field which opens before it.

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BIBLES AND TESTAMENTS.

The publications of the American Bible Society are offered to all who desire to purchase, in any quantity, at cost prices.

Accuracy of the text and substantial quality of material and workmanship distinguish the Society's publications.

A catalogue of the Bibles and Testaments published and for sale by the Society may be obtained on application at the Bible House, New York.

THE BIBLE SOCIETY RECORD,

a monthly periodical of sixteen pages, designed to furnish information concerning the preparation and distribution of the Scriptures at home and abroad, is mailed from the Bible House to subscribers, at thirty cents a year for a single copy.

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